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The Emergence of the Jewish Problem, 1878-1939 by James Parkes

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dacity is to all appearances more a privilege of the upper classes than a characteristic of the people in general and the tribes. In any case, it would seem that condemnatory judgments of such moment had better not find a place in a book which rightly calls itself an introduction.

The same reservation holds good for the author's views concerning the task of Christianity in Iran, for they result unmistakably from his belief in "the corrupting influence of Islam upon the Iranian national character." His comprehensive accounts of the missionary activities and individual successes makes it apparent that he looks on conversion to Christianity as the requisite for an Iranian renaissance. Whatever be the merit of his conviction, it means a sad outlook for Iran, for the author himself does not conceal a legitimate skepticism with regard to the success in Iran of missionary work as a whole.

These remarks, pointing at what may be called a certain lack of proportion, do not detract from the value of a book which is readable, offers information which is for the most part sound, and will help to stir interest in a part of the world which has come to be and will remain one of our chief concerns.

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Iranian Institute

PALESTINE

The Emergence of the Jewish Problem, 1878-1939, by James Parkes. New York: Oxford University Press, 1946. xxiv + 259 pages. \$5.00.

In this volume, issued under the auspices of the Royal Institute of International Affairs, James Parkes describes the main trends in the Jewish question from the Treaty of Berlin, which imposed internationally guaranteed safeguards for Jewish rights on the Kingdom of Rumania, to the outbreak of World War II. Himself a Christian theologian, Dr. Parkes has long been interested in the historical as well as contemporary facets of the Jewish question. His large five-volume series on the history of anti-Semitism has thus far not progressed be-

yond the first two volumes, *The Conflict of the Church and the Synagogue* and *The Jew in the Medieval Community*, published in 1934 and 1938 respectively, which narrated the story of Judeo-Christian relations from the beginning of Christianity to the fourteenth century. The present volume tackles essentially the same problem from the other end, the author promising a sequel for the period since 1939 as soon as the material is available.

Dr. Parkes admits that he has not dealt here with all aspects of Jewish history in the six decades under review. He has not even discussed all of its political aspects, having omitted nearly all developments, however significant, in the Western Hemisphere, the British Empire, Western Europe (except the Dreyfus affair), and North Africa. He has concentrated principally on the problems of Palestine and on those of the Jews of Rumania, Poland, the U.S.S.R., and Germany, adding a few general chapters on the Jewish question at the Paris Peace Conference of 1918-19 and on "modern antisemitism as a political weapon." One need not agree with his explanation that the inclusion of the wider field "would have involved a work twice the length, and would have contained much material of little practical value to those whose task it will be to rebuild the world after the war," in order to be grateful to him for having marshaled much of the evidence available in Western languages and having surveyed many of the most significant controversial problems with a genuine attempt at impartiality and detachment.

The readers of the *Journal* will be particularly interested in what Dr. Parkes has to say about the development of the Palestine problem, to which he devotes the first 88 pages of his book. He has read extensively, particularly in the official documents, and has tried to analyze the conflicting claims of Arabs, Jews, and British with much friendliness to all parties concerned. It is not surprising, however, if a British writer issuing a book in the tense atmosphere of 1946 attempts here and there an apologia for the inconsistencies and other grave shortcomings of British administration in Palestine and of governmental policies in London. He echoes the explanation given by the Royal Commission in July 1937 that "the present

difficulties of the problem in Palestine were all inherent in it from the beginning. Time has not altered, it has only strengthened them.”¹ Since the Mandate was but temporary in nature, he also explains, the government could not hope to instill gradually those loyalties to the Crown which have often proved successful in overcoming other bi-national problems in the Empire. Nor was there any linguistic or cultural unity which could strengthen the centripetal forces. “In Palestine there were two *imperia* profoundly influenced, if not controlled by two different *imperiis*, supposed to be governed by an administration which in turn was subordinate to two masters, one of whom had authority without contact with the country [the Colonial Office], and the other of whom had the power of legal or moral condemnation without any executive responsibility [the League of Nations]” (page 24).

Occasionally this British point of view breaks through in such unconscious linguistic lapses as when the author speaks about the promises to the Jewish people having “compelled us to refuse to undertake the ‘integral fulfillment’ of the . . . McMahon promises” (page 66). On the whole, however, Dr. Parkes is looking forward to some radically new approaches to the whole Jewish problem as well as to that of Palestine alone. “I do not believe,” he declares in the concluding paragraph, “it [the resulting conflict of interests] can be settled by a balancing of legal rights and promises. A new standard of judgment is required — and that not in this question only. If the twentieth century is to become the century of the common man, I suggest that the new basis is the practical basis of need” (pages 233-4).

A far more serious limitation of this book is the fact that, planned at the beginning of the war, it was largely completed by 1942. The years immediately following witnessed the greatest tragedy in the long history of the Jewish people, and the dynamic evolution of Palestine ever since has made many a study almost obsolete even during the normally brief interval between writing and publication. This shortcoming is also evident in the author’s bibliographical references. Occasional British

publications of 1943 and 1944 are listed, but major American, continental, and Palestinian materials, for some unexplained reason, seem not to have been accessible to him. To mention only a few examples: while discussing the Protocols of the Elders of Zion, Dr. Parkes lists Henri Rollin’s *L’Apocalypse de notre Temps*, which appeared in Paris in 1939, but adds, “I learned of the existence of this important book too late to make use of it in the text.” Dr. John S. Curtiss’ truly searching *Appraisal of the Protocols of Zion* (New York, 1942) is not mentioned at all; Abraham Revusky’s *Jews in Palestine*, which since 1935 has appeared in several editions in this country, is known to Dr. Parkes only from a French translation published in Paris in 1936.

Despite all these limitations, in part the result of Britain’s war shortages, this well-written summary presenting the balanced judgment of a genuine expert fills an important lacuna in historical and political literature. It is to be recommended to all serious students of the complex problem, who will also eagerly await Dr. Parkes’ further studies of the periods before 1878 and after 1939.

SALO W. BARON

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Palestine through the Fog of Propaganda, by M. F. Abcarius. London: Hutchinson & Co., 1946. 240 pages. 12s. 6d.

Mr. Abcarius has contributed another to the gradually lengthening but still slender list of works in English which present the Arab viewpoint with regard to Palestinian events of the past thirty years. His book, however, is not likely to have great success in bringing that viewpoint before the British public, for whom it was primarily intended. Sir Edward Spears, in his foreword, thinks it necessary to suggest that allowance should be made for an author not writing in his own tongue, and the text which follows this thinly-veiled warning does not give him the lie. The reading is sometimes heavy going, and evidences of careless proof reading, which in one instance (page 222) has permitted a complete change in meaning of a sentence through the omission

¹ Cmd. 5479, p. 62.